

## James

1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad: Greeting.

1:2 My brethren, count it all joy when ye fall into **many afflictions**.

1:3 Knowing this, that the trying of your faith worketh patience.

1:4 But let patience have **its** perfect work, that ye may be perfect and entire, wanting nothing.

1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.

1:6 But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed.

1:7 For let not that man think that he shall receive any thing of the Lord.

1:8 A double-minded man is unstable in all his ways.

**1** Ἰάκωβος (James), Θεοῦ (of God) καὶ (and) Κυρίου (of the Lord) Ἰησοῦ (Jesus) Χριστοῦ (Christ) δοῦλος (a servant), Ταῖς (To the) δώδεκα (twelve) φυλαῖς (tribes) ταῖς (-) ἐν (in) τῇ (the) Διασπορᾷ (Dispersion): Χαίρειν (Greetings).

**2** Πᾶσαν (All) χαρὰν (joy) ἡγήσασθε (esteem it), ἀδελφοί (brothers) μου (of me), ὅταν (when) πειρασμοῖς (trials) περιπέσητε (you might fall into) ποικίλοις (various),

**3** γινώσκοντες (knowing) ὅτι (that) τὸ (the) δοκίμιον (testing) ὑμῶν (of your) τῆς (-) πίστεως (faith) κατεργάζεται (produces) ὑπομονήν (endurance).

**4** ἢ (-) δὲ (And) ὑπομονὴ (endurance), ἔργον (work) τέλειον (its perfect) ἐχέτω (let have), ἵνα (so that) ἦτε (you may be) τέλειοι (perfect) καὶ (and) ὀλόκληροι (complete), ἐν (in) μηδενὶ (nothing) λειπόμενοι (lacking).

**5** Εἰ (If) δέ (now) τις (any) ὑμῶν (of you) λείπεται (lacks) σοφίας (wisdom), αἰτείτω (let him ask) παρὰ (from) τοῦ (the One) διδόντος (giving), Θεοῦ (God), πᾶσιν (to all) ἀπλῶς (generously), καὶ (and) μὴ (not) ὄνειδίζοντος (finding fault), καὶ (and) δοθήσεται (it will be given) αὐτῷ (to him).

**6** αἰτείτω (Let him ask) δὲ (however) ἐν (in) πίστει (faith), μηδὲν (nothing) διακρινόμενος (doubting). ὁ (The one) γὰρ (for) διακρινόμενος (doubting) ἔοικεν (is like) κλύδωνι (a wave) θαλάσσης (of the sea), ἀνεμιζομένῳ (being blown by the wind) καὶ (and) ὀπιζομένῳ (being tossed by the wind).

**7** μὴ (Not) γὰρ (for) οἰέσθω (let suppose) ὁ (the) ἄνθρωπος (man) ἐκεῖνος (that), ὅτι (that) λήμψεται (he will receive) τι (anything) παρὰ (from) τοῦ (the) Κυρίου (Lord).

**8** ἀνὴρ (He is a man) δίψυχος (double-minded), ἀκατάστατος (unstable) ἐν (in) πάσαις (all) ταῖς (the) ὁδοῖς (ways) αὐτοῦ (of him).

1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

1:2 My brethren, count it all joy when ye fall into **divers temptations**;

1:3 Knowing this, that the trying of your faith worketh patience.

1:4 But let patience have **her** perfect work, that ye may be perfect and entire, wanting nothing.

1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

1:7 For let not that man think that he shall receive any thing of the Lord.

1:8 A double-minded man is unstable in all his ways.

1:9 Let the brother of low degree rejoice in that he is exalted,

1:10 But the rich, in that he is made low; because, as the flower of the grass, he shall pass away.

1:11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

1:12 Blessed is the man that **resisteth** temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1:13 Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil; neither tempteth he any man;

1:14 But every man is tempted when he is drawn away of his own lust and enticed.

1:15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

**9** Καυχάσθω (Let boast) δὲ (however) ὁ (the) ἀδελφός (brother) ὁ (-) ταπεινός (of low degree) ἐν (in) τῷ (the) ὕψει (exaltation) αὐτοῦ (of him);

**10** ὁ (he who is) δὲ (then) πλούσιος (rich), ἐν (in) τῇ (the) ταπεινώσει (humiliation) αὐτοῦ (of him), ὅτι (because) ὡς (like) ἄνθος (a flower) χόρτου (of grass) παρελεύσεται (he will pass away).

**11** ἀνέτειλεν (Has risen) γὰρ (for) ὁ (the) ἥλιος (sun) σὺν (with) τῷ (its) καύσωνι (burning heat) καὶ (and) ἐξήρανεν (withered) τὸν (the) χόρτον (grass), καὶ (and) τὸ (the) ἄνθος (flower) αὐτοῦ (of it) ἐξέπεσεν (has fallen), καὶ (and) ἡ (the) εὐπρέπεια (beauty) τοῦ (of the) προσώπου (appearance) αὐτοῦ (of it) ἀπώλετο (has perished). οὕτως (Thus) καὶ (also) ὁ (the) πλούσιος (rich man) ἐν (in the midst of) ταῖς (the) πορείαις (pursuits) αὐτοῦ (of him) μαρανθήσεται (will fade away).

**12** Μακάριος (Blessed is the) ἀνὴρ (man) ὃς (who) ὑπομένει (endures) πειρασμόν (trial), ὅτι (because) δόκιμος (approved) γενόμενος (having been), λήμψεται (he will receive) τὸν (the) στέφανον (crown) τῆς (-) ζωῆς (of life) ὃν (that) ἐπηγγέιλτο (He has promised) τοῖς (to those) ἀγαπῶσιν (loving) αὐτόν (Him).

**13** Μηδεὶς (No one) πειραζόμενος (being tempted) λεγέτω (let say) ὅτι (-), "Ἀπὸ (By) Θεοῦ (God) πειράζομαι (I am being tempted)." ὁ (-) γὰρ (For) Θεός (God) ἀπειραστός (unable to be tempted) ἐστίν (is) κακῶν (by evils); πειράζει (tempts) δὲ (now) αὐτός (He Himself) οὐδένα (no one).

**14** ἕκαστος (A man) δὲ (however) πειράζεται (is tempted), ὑπὸ (by) τῆς (the) ἰδίας (own) ἐπιθυμίας (desire) ἐξελκόμενος (being drawn away) καὶ (and) δελεαζόμενος (being enticed).

**15** εἶτα (Then) ἡ (-) ἐπιθυμία (desire), συλλαβοῦσα (having conceived), τίκει (gives birth to) ἁμαρτίαν (sin); ἡ (-) δὲ (and) ἁμαρτία (sin) ἀποτελεσθεῖσα (having become fully grown), ἀποκύει (brings forth) θάνατον (death).

1:9 Let the brother of low degree rejoice in that he is exalted:

1:10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

1:11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

1:12 Blessed is the man that **endureth** temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

1:16 Do not err, my beloved brethren.

1:17 Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

1:20 For the wrath of man worketh not the righteousness of God.

1:21 Wherefore, lay **aside** all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

1:22 But be ye doers of the word and not hearers only, deceiving your own selves.

1:23 For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass;

**16** Μὴ (Not) πλανᾶσθε (be misled), ἀδελφοί (brothers) μου (my) ἀγαπητοί (beloved).

**17** πᾶσα (Every) δόσις (act of giving) ἀγαθὴ (good), καὶ (and) πᾶν (every) δῶρημα (gift) τέλειον (perfect), ἄνωθεν (from above) ἐστὶν (is), καταβαῖνον (coming down) ἀπὸ (from) τοῦ (the) Πατρὸς (Father) τῶν (-) φώτων (of lights), παρ' (with) ᾧ (whom) οὐκ (not) ἔστι (there is) παραλλαγὴ (variation) ἢ (or) τροπῆς (of shifting) ἀποσκίασμα (shadow).

**18** βουληθεὶς (Having willed it), ἀπεκύρησεν (He brought forth) ἡμᾶς (us) λόγῳ (by the word) ἀληθείας (of truth), εἰς (for) τὸ (-) εἶναι (to be) ἡμᾶς (us) ἀπαρχὴν (firstfruits) τινα (a certain) τῶν (-) αὐτοῦ (of His) κτισμάτων (creatures).

**19** ἴστε (Know this), ἀδελφοί (brothers) μου (my) ἀγαπητοί (beloved). ἔστω (Let be) δὲ (however) πᾶς (every) ἄνθρωπος (man) ταχὺς (swift) εἰς (unto) τὸ (-) ἀκοῦσαι (to hear), βραδὺς (slow) εἰς (unto) τὸ (-) λαλῆσαι (to speak), βραδὺς (slow) εἰς (unto) ὀργὴν (anger);

**20** ὀργὴ (the anger) γὰρ (for) ἀνδρὸς (of man), δικαιοσύνην (the righteousness) Θεοῦ (of God) οὐκ (not) ἐργάζεται (produces).

**21** διὸ (Therefore), ἀποθέμενοι (having put aside) πᾶσαν (all) ῥυπαρίαν (filthiness) καὶ (and) περισσεῖαν (abounding) κακίας (of wickedness), ἐν (in) πραῦτητι (humility) δέξασθε (receive) τὸν (the) ἔμφυτον (implanted) λόγον (word), τὸν (-) δυνάμενον (being able) σῶσαι (to save) τὰς (the) ψυχὰς (souls) ὑμῶν (of you).

**22** Γίνεσθε (Be) δὲ (however) ποιηταὶ (doers) λόγου (of the word), καὶ (and) μὴ (not) ἀκροαταὶ (hearers) ἰσχυροὶ μόνον (only), παραλογιζόμενοι (deceiving) ἑαυτοὺς (yourselves),

**23** ὅτι (because) εἴ (if) τις (anyone) ἀκροατὴς (a hearer) λόγου (of the word) ἐστὶν (is) καὶ (and) οὐ (not) ποιητὴς (a doer), οὗτος (this one) ἔοικεν (is like) ἀνδρὶ (a man) κατανοοῦντι (looking) τὸ (at) πρόσωπον (the face) τῆς (-) γενέσεως (natural) αὐτοῦ (of him) ἐν (in) ἐσόπτρῳ (a mirror);

1:16 Do not err, my beloved brethren.

1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

1:20 For the wrath of man worketh not the righteousness of God.

1:21 Wherefore lay **apart** all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

1:25 But whoso looketh into the perfect law of liberty and continueth therein-- he being not a forgetful hearer, but a doer of the work--this man shall be blessed in his deed.

1:26 If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

1:27 Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the **vices of the world**.

2:1 My brethren, **ye cannot** have the faith of our Lord Jesus Christ, the Lord of glory, **and yet have** respect **to** persons.

2:2 **Now** if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment,

**24** κατενόησεν (he has viewed) γὰρ (for) ἑαυτὸν (himself) καὶ (and) ἀπελήλυθεν (has gone away) καὶ (and) εὐθέως (immediately) ἐπελάθετο (he has forgotten) ὅποιος (what like) ἦν (he was).

**25** ὁ (The one) δὲ (however) παρακύψας (having looked intently) εἰς (into) νόμον (the law) τέλειον (perfect), τὸν (that) τῆς (-) ἐλευθερίας (of freedom), καὶ (and) παραμείνας (having continued in it), οὐκ (not) ἀκροατῆς (a hearer) ἐπιλησμονῆς (forgetful) γενόμενος (having been), ἀλλὰ (but) ποιητῆς (a doer) ἔργου (of the work)— οὗτος (this one) μακάριος (blessed) ἐν (in) τῇ (the) ποιήσει (work) αὐτοῦ (of him) ἔσται (will be).

**26** Εἴ (If) τις (anyone) δοκεῖ (seems) θρησκὸς (religious) εἶναι (to be), μὴ (not) χαλιναγωγῶν (bridling) γλῶσσαν (the tongue) αὐτοῦ\* (of himself), ἀλλὰ (but) ἀπατῶν (deceiving) καρδίαν (the heart) αὐτοῦ\* (of himself), τούτου (of this one) μάταιος (worthless is) ἢ (the) θρησκεία (religion).

**27** θρησκεία (Religion) καθαρὰ (pure) καὶ (and) ἀμίαντος (undefiled) παρὰ (before) τῷ (the) Θεῷ (God) καὶ (and) Πατρὶ (Father) αὕτη (this) ἐστίν (is), ἐπισκέπτεσθαι (to visit) ὀρφανούς (orphans) καὶ (and) χήρας (widows) ἐν (in) τῇ (the) θλίψει (tribulation) αὐτῶν (of them); ἄσπιλον (unstained) ἑαυτὸν (oneself) τηρεῖν (to keep) ἀπὸ (from) τοῦ (the) κόσμου (world).

**1** Ἀδελφοί (Brothers) μου (of Me), μὴ (not) ἐν (with) προσωπολημψίαις (partiality) ἔχετε (hold) τὴν (the) πίστιν (faith) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ) τῆς (-) δόξης (of glory).

**2** Ἐὰν (If) γὰρ (for) εἰσέλθῃ (might come) εἰς (into) συναγωγὴν (assembly) ὑμῶν (of you) ἀνὴρ (a man) χρυσοδακτύλιος (with a gold ring) ἐν (in) ἐσθῆτι (apparel) λαμπρᾷ (splendid), εἰσέλθῃ (might come in) δὲ (then) καὶ (also) πτωχὸς (a poor man) ἐν (in) ῥυπαρᾷ (shabby) ἐσθῆτι (apparel),

1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

1:26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

2:1 My brethren, have **not** the faith of our Lord Jesus Christ, the Lord of glory, **with** respect **of** persons.

2:2 **For** if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

2:3 And ye have respect to him that weareth the gay clothing and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or, Sit here under my footstool,

2:4 Are ye not then in yourselves partial judges, and become evil **in your** thoughts?

2:5 Hearken, my beloved brethren: Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom, which he hath promised to them that love him?

2:6 But ye have despised the poor. Do not rich men oppress you and draw you before the judgment seats?

2:7 Do not they blaspheme that worthy name by the which ye are called?

2:8 If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well;

2:9 But if ye have respect to persons, ye commit sin and are convinced of the law as transgressors.

**3** ἐπιβλέψητε (you should look) δὲ (also) ἐπὶ (upon) τὸν (the one) φοροῦντα (wearing) τὴν (the) ἐσθῆτα (apparel) τὴν (-) λαμπρὰν (splendid) καὶ (and) εἶπητε (should say), “Σὺ (You) κάθου (sit you) ὧδε (here) καλῶς (honorably),” καὶ (and) τῷ (to the) πτωχῷ (poor) εἶπητε (should say), “Σὺ (You) στήθι (stand) ἐκεῖ (there),” «ἢ (or), “Κάθου» (Sit) ⇔ ὑπὸ (under) τὸ (the) ὑποπόδιόν (footstool) μου (of me),”

**4** [καὶ] (then) οὐ (not) διεκρίθητε (have you made a distinction) ἐν (among) ἑαυτοῖς (yourselves) καὶ (and) ἐγένεσθε (have become) κριταὶ (judges with) διαλογισμῶν (thoughts) πονηρῶν (evil)?

**5** Ἀκούσατε (Listen), ἀδελφοί (brothers) μου (my) ἀγαπητοί (beloved). οὐχ (Not) ὁ (-) Θεός (God) ἐξελέξατο (has chosen) τοὺς (the) πτωχοὺς (poor) τῷ (-) κόσμῳ (in this world) πλουσίους (to be rich) ἐν (in) πίστει (faith) καὶ (and) κληρονόμους (heirs) τῆς (of the) βασιλείας (kingdom) ἧς (that) ἐπηγγείλατο (He promised) τοῖς (to those) ἀγαπῶσιν (loving) αὐτόν (Him)?

**6** ὑμεῖς (You) δὲ (however) ἠτιμάσατε (have dishonored) τὸν (the) πτωχόν (poor). οὐχ (Not) οἱ (the) πλούσιοι (rich) καταδυναστεύουσιν (are oppressing) ὑμῶν (you) καὶ (and) αὐτοὶ (they) ἔλκουσιν (dragging) ὑμᾶς (you) εἰς (into) κριτήρια (court)?

**7** οὐκ (Not) αὐτοὶ (they) βλασφημοῦσιν (are blaspheming) τὸ (the) καλὸν (good) ὄνομα (Name) τὸ (-) ἐπικληθὲν (having been called) ἐφ’ (upon) ὑμᾶς (you)?

**8** Εἰ (If) μέντοι (indeed) νόμον (the law) τελεῖτε (you keep) βασιλικὸν (royal), κατὰ (according to) τὴν (the) γραφήν (Scripture), “Ἀγαπήσεις (You shall love) τὸν (the) πλησίον (neighbor) σου (of you) ὡς (as) σεαυτὸν (yourself),” καλῶς (well) ποιεῖτε (you are doing).

**9** εἰ (If) δὲ (however) προσωπολημπτεῖτε (you show partiality), ἁμαρτίαν (sin) ἐργάζεσθε (you are committing), ἐλεγχόμενοι (being convicted) ὑπὸ (by) τοῦ (the) νόμου (law) ὡς (as) παραβάται (transgressors).

2:3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

2:4 Are ye not then partial in yourselves, and **are** become judges **of** evil thoughts?

2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

2:7 Do not they blaspheme that worthy name by the which ye are called?

2:8 If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:

2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

2:10 For whosoever shall, **save** in one point, keep the whole law, he is guilty of all.

2:11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

2:13 For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.

2:14 What profit **is** it, my brethren, **for** a man **to** say he hath faith and **hath** not works? Can faith save him?

2:15 **Yea, a man may say, I will show thee I have faith without works; but I say, Show me thy faith without works, and I will show thee my faith by my works.**

2:16 **For** if a brother or sister be naked and destitute,

and one of you say, Depart in peace; be

**10** Ὅστις (Whoever) γὰρ (for) ὅλον (all) τὸν (the) νόμον (law) τηρήσει (shall keep), πταιήσει (shall stumble) δὲ (but) ἐν (in) ἐνί (one point), γέγονεν (he has become) πάντων (of all) ἔνοχος (guilty).

**11** ὁ (The One) γὰρ (for) εἰπὼν (having said), “Μὴ (Not) μοιχεύσης (you shall commit adultery),” εἶπεν (said) καὶ (also), “Μὴ (Not) φονεύσης (you shall murder).” εἰ (If) δὲ (however) οὐ (not) μοιχεύεις (you do commit adultery), φονεύεις (do commit murder) δέ (however), γέγονας (you have become) παραβάτης (a transgressor) νόμου (of the law).

**12** Οὕτως (So) λαλεῖτε (speak) καὶ (and) οὕτως (so) ποιεῖτε (act) ὡς (as) διὰ (by) νόμου (the law) ἐλευθερίας (of freedom) μέλλοντες (being about) κρῖνεσθαι (to be judged).

**13** ἢ (-) γὰρ (For) κρίσις (judgment) ἀνέλεος (without mercy will be) τῷ (to the one) μὴ (not) ποιήσαντι (having shown) ἔλεος (mercy). κατακαυχᾶται (Triumphs over) ἔλεος (mercy) κρίσεως (judgment).

**14** Τί (What is) τὸ (the) ὄφελος (profit), ἀδελφοί (brothers) μου (of me), ἐὰν (if) πίστιν (faith) λέγῃ (says) τις (anyone) ἔχειν (to have), ἔργα (works) δὲ (however) μὴ (not) ἔχη (he has)? μὴ (Not) δύναται (is able) ἢ (the) πίστις (faith) σώσαι (to save) αὐτόν (him)?

**15** ἐὰν (Now if) ἀδελφὸς (a brother) ἢ (or) ἀδελφὴ (a sister) γυμνοὶ (without clothes) ὑπάρχωσιν (is), καὶ (and) λειπόμενοι (lacking) τῆς (-) ἐφημέρου (of daily) τροφῆς (food),

**16** εἴπη (says) δέ (then) τις (anyone) αὐτοῖς (to them) ἐξ (out from) ὑμῶν (you), “Ἔπάγετε (Go) ἐν (in)

2:10 For whosoever shall keep the whole law, **and yet offend** in one point, he is guilty of all.

2:11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

2:13 For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.

2:14 What **doth** it profit, my brethren, **though** a man say he hath faith, and **hath** not works? can faith save him?

2:15 If a brother or sister be naked, and destitute **of daily food**,

2:16 And one of you say unto **them**,

warmed and filled, notwithstanding **he** give not those things which are needful to the body, what profit **is your faith** unto **such**?

2:17 Even so, faith, if it **have** not works, is dead, being alone.

2:18 **Therefore, wilt thou know, O vain man, that** faith without works **is dead** and **cannot save you**?

2:19 Thou believest there is one God; thou doest well; the devils also believe and tremble; **thou hast made thyself like unto them, not being justified**

2:20 Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar?

2:21 Seest thou how works wrought with his faith and by works was faith made perfect?

2:22 And the scripture was fulfilled which saith, Abraham believed

εἰρήνη (peace); θερμαίνεσθε (be warmed) καὶ (and) χορτάζεσθε (be filled),” μὴ (not) δώτε (gives) δὲ (however) αὐτοῖς (to them) τὰ (the) ἐπιτήδεια (needful things) τοῦ (for the) σώματος (body), τί (what is) τὸ (the) ὄφελος (profit)?

**17** οὕτως (So) καὶ (also) ἢ (-) πίστις (faith), ἐὰν (if) μὴ (not) ἔχη (it has) ἔργα (works), νεκρά (dead) ἐστίν (is), καθ’ (by) ἑαυτήν (itself).

**18** Ἀλλ’ (But) ἐρεῖ (will say) τις (someone), “Σὺ (You) πίστιν (faith) ἔχεις (have), καὶ γὰρ (and I) ἔργα (works) ἔχω (have).” δεῖξόν (Show) μοι (me) τὴν (the) πίστιν (faith) σου (of you) χωρὶς (without) τῶν (-) ἔργων (works), καὶ γὰρ (and I) σοι (you) δεῖξω (will show) ἐκ (by) τῶν (the) ἔργων (works) μου (of me), τὴν (-) πίστιν (faith).

**19** σὺ (You) πιστεύεις (believe) ὅτι (that) εἷς (one) ἐστίν (is) ὁ (-) Θεός (God). καλῶς (Well) ποιεῖς (you are doing)! καὶ (Even) τὰ (the) δαιμόνια (demons) πιστεύουσιν (believe that), καὶ (and) φρίσσουν (shudder)!

**20** Θέλεις (Do you want) δὲ (however) γινῶναι (to come to know), ὧ (O) ἄνθρωπε (man) κενέ (foolish), ὅτι (that) ἢ (-) πίστις (faith) χωρὶς (apart from) τῶν (-) ἔργων (works) ἀργή (worthless) ἐστίν (is)?

**21** Ἀβραάμ (Abraham) ὁ (the) πατήρ (father) ἡμῶν (of us), οὐκ (not) ἐξ (by) ἔργων (works) ἐδικαιώθη (was justified), ἀνερέγκας (having offered) Ἰσαὰκ (Isaac) τὸν (the) υἱὸν (son) αὐτοῦ (of him) ἐπὶ (upon) τὸ (the) θυσιαστήριον (altar)?

**22** βλέπεις (You see) ὅτι (that) ἢ (his) πίστις (faith) συνήργει (was working with) τοῖς (the) ἔργοις (works) αὐτοῦ (of him), καὶ (and) ἐκ (by) τῶν (his) ἔργων (works), ἢ (his) πίστις (faith) ἐτελειώθη (was perfected).

**23** καὶ (And) ἐπληρώθη (was fulfilled) ἢ (the) γραφή (Scripture) ἢ (-) λέγουσα (saying), “Ἐπίστευσεν (Believed) δὲ (then) Ἀβραάμ (Abraham) τῷ (-)

Depart in peace, be **ye** warmed and filled; notwithstanding **ye** give **them** not those things which are needful to the body; what **doth it** profit?

2:17 Even so, faith, if it **hath** not works, is dead, being alone.

2:18 **Yea, a man may say, Thou hast faith, and I have works: show me thy** faith without **thy** works, and **I will show thee my faith by my works.**

2:19 Thou believest **that** there is one God; thou doest well: the devils also believe, and tremble.

2:20 **But wilt thou know, O vain man, that faith without works is dead?**

2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

2:23 And the scripture was fulfilled which saith, Abraham believed

God, and it was imputed unto him for righteousness; and he was called the friend of God.

2:23 Ye see then that by works a man is justified, and not by faith only.

2:24 Likewise also, Rahab, the harlot, was justified by works when she had received the messengers and sent them out another way.

2:25 For as the body without the spirit is dead, so faith without works is dead.

3:1 My brethren, **strive** not **for the mastery**, knowing that **in so doing** we shall receive the greater condemnation.

3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man and able also to bridle the whole body.

3:3 Behold, we put bits in the horses' mouths that they may obey us; and we turn about their whole body.

3:4 Behold also the ships, which though they be so great and are driven of fierce winds, yet are they turned about

Θεῶ (God), καὶ (and) ἐλογίσθη (it was counted) αὐτῷ (to him) εἰς (for) δικαιοσύνην (righteousness), καὶ (and) φίλος (a friend) Θεοῦ (of God) ἐκλήθη (he was called).

**24** ὁρᾶτε (You see) ὅτι (that) ἐξ (by) ἔργων (works) δικαιοῦται (is justified) ἄνθρωπος (a man), καὶ (and) οὐκ (not) ἐκ (by) πίστεως (faith) μόνον (alone).

**25** Ὁμοίως (Likewise) δὲ (then) καὶ (also) Ραᾶβ (Rahab) ἡ (the) πόρνη (prostitute) οὐκ (not) ἐξ (by) ἔργων (works) ἐδικαιώθη (was justified), ὑποδεξαμένη (having received) τοὺς (the) ἀγγέλους (messengers) καὶ (and) ἑτέρα (by another) ὁδῶ (way) ἐκβαλοῦσα (having sent them forth)?

**26** ὡσπερ (Just as) γὰρ (for) τὸ (the) σῶμα (body) χωρὶς (apart from) πνεύματος (spirit) νεκρόν (dead) ἐστίν (is), οὕτως (so) καὶ (also) ἡ (-) πίστις (faith) χωρὶς (apart from) ἔργων (works) νεκρά (dead) ἐστίν (is).

**1** Μὴ (Not) πολλοὶ (many of you) διδάσκαλοι (teachers) γίνεσθε (let be), ἀδελφοί (brothers) μου (of mine), εἰδότες (knowing) ὅτι (that) μεῖζον (greater) κριμα (judgment) λημψόμεθα (we will receive).

**2** πολλὰ (In many ways) γὰρ (for) πταίομεν (we stumble) ἅπαντες (all). εἰ (If) τις (anyone) ἐν (in) λόγῳ (what he says) οὐ (not) πταίει (does stumble), οὗτος (this one is) τέλειος (a perfect) ἀνὴρ (man), δυνατὸς (able) χαλιναγωγῆσαι (to bridle) καὶ (indeed) ὅλον (all) τὸ (the) σῶμα (body).

**3** Εἰ (If) δὲ (now), τῶν (of the) ἵππων (horses) τοὺς (-) χαλινούς (bits) εἰς (into) τὰ (the) στόματα (mouths) βάλλομεν (we put) εἰς (for) τὸ (-) πείθεσθαι (to obey) αὐτούς (them) ἡμῖν (us), καὶ (even) ὅλον (all) τὸ (the) σῶμα (body) αὐτῶν (of them) μετὰγομεν (we turn about).

**4** ἰδοὺ (Behold), καὶ (also) τὰ (the) πλοῖα (ships), τηλικαῦτα (so great) ὄντα (being) καὶ (and) ὑπὸ (by) ἀνέμων (winds) σκληρῶν (strong) ἐλαυνόμενα (being driven), μετὰγεται (are turned about) ὑπὸ (by) ἐλαχίστου (a very small) πηδαλίου (rudder)

God, and it was imputed unto him for righteousness: and he was called the Friend of God.

2:24 Ye see then **how** that by works a man is justified, and not by faith only.

2:25 Likewise also was **not** Rahab the harlot justified by works, when she had received the messengers, and **had** sent them out another way?

2:26 For as the body without the spirit is dead, so faith without works is dead **also**.

3:1 My brethren, **be** not **many masters**, knowing that we shall receive the greater condemnation.

3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3:3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

3:4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about



with a very small  
helm,  
whithersoever the  
governor listeth.

3:5 Even so, the  
tongue is a little  
member and  
boasteth great  
things. Behold, how  
great a matter a  
little fire kindleth!

3:6 And the tongue  
is a fire, a world of  
iniquity; so is the  
tongue among our  
members, that it  
defileth the whole  
body and setteth on  
fire the course of  
nature; and it is set  
on fire of hell.

3:7 For every kind  
of beasts, and of  
birds, and of  
serpents, and of  
things in the sea is  
tamed and hath  
been tamed of  
mankind;

3:8 But the tongue  
can no man tame; it  
is an unruly evil, full  
of deadly poison.

3:9 Therewith bless  
we God, even the  
Father; and  
therewith curse we  
men, which are  
made after the  
similitude of God.

3:10 Out of the  
same mouth  
proceedeth blessing  
and cursing. My  
brethren, these  
things ought not so  
to be.

ὅπου (wherever) ἢ (the) ὄρμη (impulse) τοῦ (of the one)  
εὐθύνοντος (steering) βούλεται (resolves).

**5** Οὕτως (Thus) καὶ (also) ἢ (the) γλῶσσα (tongue)  
μικρὸν (a small) μέλος (member) ἐστὶν (is), καὶ (and)  
μεγάλα (exceeding things) αὐχεῖ (it boasts). ἰδοὺ (Behold)  
ἡλίκον (a small) πῦρ (fire), ἡλίκτην (how great)  
ῦλην (a forest) ἀνάπτει (it kindles).

**6** καὶ (Also) ἢ (the) γλῶσσα (tongue is) πῦρ (a fire), ὁ (the)  
κόσμος (world) τῆς (-) ἀδικίας (of iniquity). ἢ (The)  
γλῶσσα (tongue) καθίσταται (is set) ἐν (among) τοῖς (the)  
μέλεσιν (members) ἡμῶν (of us), ἢ (-) σπιλοῦσα (defiling)  
ὅλον (all) τὸ (the) σῶμα (body), καὶ (and)  
φλογίζουσα (setting on fire) τὸν (the) τροχὸν (course)  
τῆς (-) γενέσεως (of nature), καὶ (and itself)  
φλογιζομένη (being set on fire) ὑπὸ (by) τῆς (-)  
γεέννης (hell).

**7** Πᾶσα (All) γὰρ (for) φύσις (kinds) θηρίων (of beasts)  
τε (both) καὶ (and) πετεινῶν (of birds),  
έρπετων (of creeping things) τε (both) καὶ (and)  
ἐναλίων (things of the sea), δαμάζεται (is subdued)  
καὶ (and) δεδάμασται (has been subdued) τῇ (by the)  
φύσει (race) τῇ (of the) ἀνθρωπίνῃ (human),

**8** τὴν (-) δὲ (but) γλῶσσαν (the tongue) οὐδεὶς (no one)  
δαμάσαι (to subdue) δύναται (is able) ἀνθρώπων (of men);  
ἀκατάστατον (it is an unruly) κακὸν (evil), μεστή (full)  
ιοῦ (of poison) θανατηφόρου (deadly).

**9** Ἐν (With) αὐτῇ (it) εὐλογοῦμεν (we bless) τὸν (our)  
Κύριον (Lord) καὶ (and) Πατέρα (Father), καὶ (and)  
ἐν (with) αὐτῇ (it) καταρώμεθα (we curse) τοὺς (-)  
ἀνθρώπους (men), τοὺς (those) καθ' (according to)  
ὁμοίωσιν (the likeness) Θεοῦ (of God)  
γεγονότας (being made).

**10** ἐκ (Out of) τοῦ (the) αὐτοῦ (same) στόματος (mouth)  
ἐξέρχεται (proceed forth) εὐλογία (blessing) καὶ (and)  
κατάρα (cursing). οὐ (Not) χρῆ (ought), ἀδελφοί (brothers)  
μου (of Me), ταῦτα (these things) οὕτως (so)  
γίνεσθαι (to be).

with a very small  
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3:11 Doth a fountain send forth at the same place sweet water and bitter?

3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh.

3:13 Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom.

3:14 But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth.

3:15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

3:16 For where envying and strife is, there is confusion and every evil work.

3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

**11** μήτι (Not) ἢ (the) πηγῆ (spring) ἐκ (out) τῆς (of the) αὐτῆς (same) ὁπῆς (opening) βρῦει (pours forth) τὸ (-) γλυκὺ (both fresh) καὶ (and) τὸ (-) πικρὸν (bitter)?

**12** μή (Not) δύναται (is able), ἀδελφοί (brothers) μου (of me), συκῆ (a fig tree) ἐλαίας (olives) ποιῆσαι (to produce)? ἢ (Or) ἄμπελος (a vine), σῦκα (figs)? οὔτε (Nor) ἄλυκὸν (a salt spring), γλυκὺ (fresh) ποιῆσαι (to produce) ὕδωρ (water).

**13** Τίς (Who) σοφὸς (is wise) καὶ (and) ἐπιστήμων (understanding) ἐν (among) ὑμῖν (you); δεῖξάτω (let him show) ἐκ (out of) τῆς (the) καλῆς (good) ἀναστροφῆς (conduct) τὰ (the) ἔργα (works) αὐτοῦ (of him), ἐν (in) πραΰτητι (the humility) σοφίας (of wisdom).

**14** εἰ (If) δὲ (however) ζῆλον (jealousy) πικρὸν (bitter) ἔχετε (you have), καὶ (and) ἐριθείαν (self-interest) ἐν (in) τῇ (the) καρδίᾳ (heart) ὑμῶν (of you), μὴ (not) κατακαυχᾶσθε (boast of it) καὶ (and) ψεύδεσθε (lie) κατὰ (against) τῆς (the) ἀληθείας (truth).

**15** οὐκ (Not) ἔστιν (is) αὕτη (this) ἢ (the) σοφία (wisdom) ἄνωθεν (from above) κατερχομένη (coming down), ἀλλὰ (but) ἐπίγειος (is earthly), ψυχικὴ (unspiritual), δαιμονιώδης (demonic).

**16** ὅπου (Where) γὰρ (for) ζῆλος (jealousy) καὶ (and) ἐριθεία (self-interest exist), ἐκεῖ (there will be) ἀκαταστασία (disorder) καὶ (and) πᾶν (every) φαῦλον (evil) πράγμα (thing).

**17** Ἡ (-) δὲ (But) ἄνωθεν (the from above) σοφία (wisdom) πρῶτον (first) μὲν (indeed) ἀγνή (pure) ἐστιν (is), ἔπειτα (then) εἰρηνικὴ (peaceable), ἐπιεικῆς (gentle), εὐπειθῆς (reasonable), μεστή (full) ἐλέους (of mercy) καὶ (and) καρπῶν (of fruits) ἀγαθῶν (good), ἀδιάκριτος (impartial), ἀνυπόκριτος (sincere).

3:11 Doth a fountain send forth at the same place sweet water and bitter?

3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

3:13 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

3:15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

3:16 For where envying and strife is, there is confusion and every evil work.

3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

3:18 And the fruit of righteousness is sown in peace of them that make peace.

4:1 From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?

4:2 Ye lust and have not; ye kill, and desire to have, and cannot obtain; ye fight and war; yet ye have not because ye ask not.

4:3 Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts.

4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.

4:5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

4:6 But he giveth more grace. Wherefore, he saith, God resisteth the proud but giveth grace unto the humble.

**18** καρπὸς (*The fruit*) δὲ (*now*) δικαιοσύνης (*of righteousness*) ἐν (*in*) εἰρήνῃ (*peace*) σπείρεται (*is sown*) τοῖς (*by those*) ποιοῦσιν (*making*) εἰρήνην (*peace*).

**1** Πόθεν (*From where*) πόλεμοι (*come disputes*) καὶ (*and*) πόθεν (*from where*) μάχαι (*quarrels*) ἐν (*among*) ὑμῖν (*you*)? οὐκ (*Is it not*) ἐντεῦθεν (*from there*), ἐκ (*out of*) τῶν (*the*) ἡδονῶν (*passions*) ὑμῶν (*of you*) τῶν (-) στρατευομένων (*warring*) ἐν (*in*) τοῖς (*the*) μέλεσιν (*members*) ὑμῶν (*of you*)?

**2** ἐπιθυμεῖτε (*You desire*), καὶ (*and*) οὐκ (*not*) ἔχετε (*have*); φονεύετε (*you kill*) καὶ (*and*) ζηλοῦτε (*covet*), καὶ (*and*) οὐ (*not*) δύνασθε (*are able*) ἐπιτυχεῖν (*to obtain*); μάχεσθε (*You quarrel*) καὶ (*and*) πολεμεῖτε (*wrangle*). οὐκ (*Not*) ἔχετε (*you have*), διὰ (*because*) τὸ (-) μὴ (*not*) αἰτεῖσθαι (*ask*) ὑμᾶς (*you*).

**3** αἰτεῖτε (*You ask*) καὶ (*and*) οὐ (*not*) λαμβάνετε (*receive*), διότι (*because*) κακῶς (*wrongly*) αἰτεῖσθε (*you ask*), ἵνα (*that*) ἐν (*in*) ταῖς (*the*) ἡδοναῖς (*pleasures*) ὑμῶν (*of you*), δαπανήσητε (*you may spend it*).

**4** Μοιχαλίδες (*Adulteresses*)! οὐκ (*Not*) οἴδατε (*know you*) ὅτι (*that*) ἡ (*the*) φιλία (*friendship*) τοῦ (*with the*) κόσμου (*world*), ἐχθρα (*hostility*) τοῦ (*with*) Θεοῦ (*God*) ἐστίν (*is*)? ὅς (*Whoever*) ἐὰν (*if*) οὖν (*therefore*) βουληθῆ (*has chosen*) φίλος (*a friend*) εἶναι (*to be*) τοῦ (*of the*) κόσμου (*world*), ἐχθρὸς (*an enemy*) τοῦ (-) Θεοῦ (*of God*) καθίσταται (*is appointed*).

**5** ἢ (*Or*) δοκεῖτε (*think you*) ὅτι (*that*) κενῶς (*in vain*) ἡ (*the*) γραφή (*Scripture*) λέγει (*says*), "Πρὸς (*With*) φθόνον (*envy*) ἐπιποθεῖ (*yearns*) τὸ (*the*) πνεῦμα (*Spirit*) ὃ (*that*) κατώκισεν (*He has made to dwell*) ἐν (*in*) ἡμῖν (*us*)?"

**6** μείζονα (*Greater*) δὲ (*however*) δίδωσιν (*He gives*) χάριν (*grace*). διὸ (*Therefore*) λέγει (*it says*): "Ὁ (-) Θεὸς (*God*) ὑπερηφάνους (*the proud*) ἀντιτάσσεται (*opposes*), ταπεινοῖς (*to the humble*) δὲ (*however*) δίδωσιν (*gives*) χάριν (*grace*)."

3:18 And the fruit of righteousness is sown in peace of them that make peace.

4:1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

4:2 Ye lust, and have not; ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

4:5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

4:7 Submit yourselves, therefore, to God. Resist the devil, and he will flee from you.

4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

4:9 Be afflicted, and mourn, and weep; let your laughter be turned to mourning and your joy to heaviness.

4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.

4:11 Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother speaketh evil of the law and judgeth the law; but if thou judge the law, thou art not a doer of the law but a judge.

4:12 There is one lawgiver, who is able to save and to destroy. Who art thou that judgest another?

4:13 Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain;

**7** Ὑποτάγητε (Subject yourselves) οὖν (therefore) τῷ (-) Θεῷ (to God). ἀντίστητε (Resist) δὲ (however) τῷ (the) διαβόλῳ (devil), καὶ (and) φεύξεται (he will flee) ἀφ' (from) ὑμῶν (you).

**8** ἐγγίσατε (Draw near) τῷ (-) Θεῷ (to God), καὶ (and) ἐγγιεῖ\* (He will draw near) ὑμῖν (to you). καθαρίσατε (Cleanse) χεῖρας (your hands), ἁμαρτωλοὶ (you sinners), καὶ (and) ἀγνίσατε (have purified) καρδίας (hearts), δίψυχοι (you double-minded).

**9** ταλαιπωρήσατε (Be grieved), καὶ (and) πενθήσατε (mourn), καὶ (and) κλαύσατε (weep). ὁ (The) γέλωσ (laughter) ὑμῶν (of you), εἰς (to) πένθος (mourning) μετατραπήτω (let be turned), καὶ (and) ἡ (the) χαρὰ (joy) εἰς (to) κατήφειαν (gloom).

**10** ταπεινώθητε (Humble yourselves) ἐνώπιον (in the presence of) Κυρίου (the Lord), καὶ (and) ὑψώσει (He will exalt) ὑμᾶς (you).

**11** Μὴ (Not) καταλαλεῖτε (speak against) ἀλλήλων (one another), ἀδελφοί (brothers). ὁ (The one) καταλαλῶν (speaking against) ἀδελφοῦ (his brother) ἢ (or) κρίνων (judging) τὸν (the) ἀδελφὸν (brother) αὐτοῦ (of him), καταλαλεῖ (speaks against) νόμου (the Law) καὶ (and) κρίνει (judges) νόμον (the Law). εἰ (If) δὲ (however) νόμον (the Law) κρίνεις (you judge), οὐκ (not) εἶ (you are) ποιητῆς (a doer) νόμου (of the Law), ἀλλὰ (but) κριτῆς (a judge).

**12** εἷς (One) ἐστίν (there is) [ὁ] (-) νομοθέτης (Lawgiver) καὶ (and) κριτῆς (Judge), ὁ (the One) δυνάμενος (being able) σῶσαι (to save) καὶ (and) ἀπολέσαι (to destroy). σὺ (You) δὲ (however), τίς (who) εἶ (are) ὁ (-) κρίνων (judging) τὸν (the) πλησίον (neighbor)?

**13** Ἄγε (Come) νῦν (now), οἱ (those) λέγοντες (saying), “Σήμερον (Today) ἢ (or) αὔριον (tomorrow) πορευσόμεθα (we will go) εἰς (into) τήνδε (such) τὴν (-) πόλιν (city), καὶ (and) ποιήσομεν (will spend) ἐκεῖ (there) ἐνιαυτὸν (a year), καὶ (and) ἐμπορευσόμεθα (will trade), καὶ (and) κερδήσομεν (will make a profit),”

4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded.

4:9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.

4:11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

4:13 Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

4:14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away.

4:15 For that ye ought to say, If the Lord will, we shall live and do this or that.

4:16 But now ye rejoice in your boastings; all such rejoicing is evil.

4:17 Therefore, to him that knoweth to do good and doeth it not, to him it is sin.

5:1 Go to now, ye rich men; weep and howl for your miseries that shall come upon you.

5:2 Your riches are corrupted, and your garments are moth-eaten.

5:3 Your gold and silver is cankered; and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

5:4 Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by

**14** οἵτινες (who) οὐκ (not) ἐπίστασθε (know) «τὸ» (what is) τῆς (on the) αὐριον (next day is). ποία (What is) ἡ (the) ζωὴ (life) ὑμῶν (of you)? ἀτμίς (A vapor) γάρ (just) ἐστε (it is), ἢ (-) πρὸς (for) ὀλίγον (a little while) φαινομένη (appearing), ἔπειτα (then) καὶ (also) ἀφανιζομένη (vanishing).

**15** Ἄντι (Instead ought) τοῦ (-) λέγειν (to say) ὑμᾶς (you), “Ἐάν (If) ὁ (the) Κύριος (Lord) θελήσῃ (should will), καὶ (both) ζήσομεν (we will live) καὶ (and) ποιήσομεν (we will do) τοῦτο (this) ἢ (or) ἐκεῖνο (that).”

**16** νῦν (Now) δὲ (however) καυχᾶσθε (you boast) ἐν (in) ταῖς (the) ἀλαζονείαις\* (arrogance) ὑμῶν (of you). πᾶσα (All) καύχησις (boasting) τοιαύτη (such) πονηρὰ (evil) ἐστίν (is).

**17** εἰδότες (To him knowing) οὖν (therefore) καλὸν (good) ποιεῖν (to do), καὶ (and) μὴ (not) ποιοῦντι (doing), ἁμαρτία (sin) αὐτῷ (to him) ἐστίν (it is).

**1** Ἄγε (Come) νῦν (now), οἱ (you) πλούσιοι (rich), κλαύσατε (weep), ὀλολύζοντες (wailing) ἐπὶ (over) ταῖς (the) ταλαιπωρίας (miseries) ὑμῶν (upon you) ταῖς (that are) ἐπερχομέναις (coming).

**2** ὁ (The) πλοῦτος (riches) ὑμῶν (of You) σέσηπεν (have rotted), καὶ (and) τὰ (the) ἱμάτια (garments) ὑμῶν (of you) σητόβρωτα (moth-eaten) γέγονεν (have become).

**3** ὁ (The) χρυσὸς (gold) ὑμῶν (of you) καὶ (and) ὁ (the) ἄργυρος (silver) κατίωται (have corroded), καὶ (and) ὁ (the) ἰὸς (rust) αὐτῶν (of them) εἰς (for) μαρτύριον (a testimony) ὑμῖν (against you) ἔσται (will be), καὶ (and) φάγεται (will eat) τὰς (the) σάρκας (flesh) ὑμῶν (of you) ὡς (like) πῦρ (fire). Ἐθησαυρίσατε (You have treasured up) ἐν (in) ἐσχάταις (the last) ἡμέραις (days).

**4** ἰδοὺ (Behold), ὁ (the) μισθὸς (wage) τῶν (of the) ἐργατῶν (workmen) τῶν (-) ἀμησάντων (having harvested) τὰς (the) χώρας (fields) ὑμῶν (of you), ὁ (-) ἀφυστηρημένος (having been kept back) ἀφ' (by)

4:14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

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5:4 Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by

fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

5:5 Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter.

5:6 Ye have condemned and killed the just; and he doth not resist you.

5:7 Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and latter rain.

5:8 Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.

5:9 Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door.

5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience.

ὕμῶν (you), κράζει (cries out), καὶ (and) αἱ (the) βοαὶ (cries) τῶν (of those) θερισάντων (having harvested), εἰς (into) τὰ (the) ὦτα (ears) Κυρίου (of the Lord) Σαβαώθ (of Hosts) εἰσεληλύθασιν\* (have entered).

**5** Ἐτροφήσατε (You lived in luxury) ἐπὶ (upon) τῆς (the) γῆς (earth), καὶ (and) ἐσπαταλήσατε (lived in self-indulgence). ἔθρέψατε (You have fattened) τὰς (the) καρδίας (hearts) ὑμῶν (of you) ἐν (in) ἡμέρᾳ (the day) σφαγῆς (of slaughter).

**6** κατεδικάσατε (You have condemned) ἐφονεύσατε (and have put to death) τὸν (the) δίκαιον (righteous); οὐκ (not) ἀντιτάσσεται (does he resist) ὑμῖν (you).

**7** Μακροθυμήσατε (Be patient) οὖν (therefore), ἀδελφοί (brothers), ἕως (until) τῆς (the) παρουσίας (coming) τοῦ (of the) Κυρίου (Lord). ἰδοὺ (Behold), ὁ (the) γεωργὸς (farmer) ἐκδέχεται (awaits) τὸν (the) τίμιον (precious) καρπὸν (fruit) τῆς (of the) γῆς (earth), μακροθυμῶν (being patient) ἐπ' (for) αὐτῷ (it) ἕως (until) λάβῃ (it receives) πρόϊμον (the early) καὶ (and) ὄψιμον (latter rains).

**8** μακροθυμήσατε (Be patient) καὶ (also) ὑμεῖς (you); στηριξάτε (strengthen) τὰς (the) καρδίας (hearts) ὑμῶν (of you), ὅτι (because) ἡ (the) παρουσία (coming) τοῦ (of the) Κυρίου (Lord) ἤγγικεν (has drawn near).

**9** μὴ (Not) στενάζετε (grumble) ἀδελφοί (brothers) κατ' (against) ἀλλήλων (one another), ἵνα (so that) μὴ (not) κριθῆτε (you may be condemned). ἰδοὺ (Behold), ὁ (the) κριτῆς (Judge) πρὸ (before) τῶν (the) θυρῶν (doors) ἕστηκεν (is standing).

**10** Ὑπόδειγμα (As an example) λάβετε (take), ἀδελφοί (brothers), τῆς (-) κακοπαθίας (of suffering evils) καὶ (and) τῆς (-) μακροθυμίας (of patience), τοὺς (the) προφήτας (prophets) οἱ (who) ἐλάλησαν (spoke) ἐν (in) τῷ (the) ὀνόματι (name) Κυρίου (of the Lord).

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5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord--that the Lord is very pitiful and of tender mercy.

5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation.

5:13 Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms.

5:14 Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord;

5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a

**11** ἰδοὺ (Behold), μακαρίζομεν (we count blessed) τοὺς (those) ὑπομείναντας (having persevered). τὴν (The) ὑπομονὴν (perseverance) Ἰώβ (of Job) ἠκούσατε (you have heard of), καὶ (and) τὸ (the) τέλος (outcome) Κυρίου (from the Lord) εἶδετε (you have seen), ὅτι (that) πολὺσπλαγχνός (full of compassion) ἐστίν (is) ὁ (the) Κύριος (Lord), καὶ (and) οἰκτιρῶν (is merciful).

**12** Πρὸ (Before) πάντων (all things) δέ (however), ἀδελφοί (brothers) μου (of me), μὴ (not) ὀμνύετε (swear), μήτε (neither by) τὸν (-) οὐρανὸν (heaven), μήτε (nor) τὴν (the) γῆν (earth), μήτε (nor) ἄλλον (other) τινὰ (any) ὄρκον (oath). ἦτω (Be) δέ (however) ὑμῶν (of you) τὸ (the) "Ναὶ (Yes)," ναὶ (yes), καὶ (and) τὸ (the) "Οὐ (No)," οὐ (no), ἵνα (so that) μὴ (not) ὑπὸ (under) κρίσιν (judgment) πέσητε (you might fall).

**13** Κακοπαθεῖ (Is suffering hardships) τις (anyone) ἐν (among) ὑμῖν (you)? προσευχέσθω (Let him pray). εὐθυμεῖ (Is cheerful) τις (anyone)? ψαλλέτω (Let him sing praises).

**14** ἀσθενεῖ (Is sick) τις (anyone) ἐν (among) ὑμῖν (you)? προσκαλεσάσθω (Let him call near) τοὺς (the) πρεσβυτέρους (elders) τῆς (of the) ἐκκλησίας (church), καὶ (and) προσευξάσθωσαν (let them pray) ἐπ' (over) αὐτὸν (him), ἀλείψαντες (having anointed) αὐτὸν (him) ἐλαίῳ (with oil) ἐν (in) τῷ (the) ὀνόματι (name) τοῦ (of the) Κυρίου (Lord).

**15** καὶ (And) ἡ (the) εὐχή (prayer) τῆς (-) πίστεως (of faith) σώσει (will save) τὸν (the one) κάμνοντα (ailing), καὶ (and) ἐγερεῖ (will raise up) αὐτὸν (him) ὁ (the) Κύριος (Lord), κὰν (and if) ἁμαρτίας (sins) ἢ (he might be one) πεποιηκώς (having committed), ἀφεθήσεται (it will be forgiven) αὐτῷ (him).

**16** Ἐξομολογεῖσθε (Confess) οὖν (therefore) ἀλλήλοις (to one another) τὰς (the) ἁμαρτίας (sins), καὶ (and) εὔχεσθε\* (pray) ὑπὲρ (for) ἀλλήλων (one another), ὅπως (so that) ἰαθῆτε (you may be healed). πολὺ (Much) ἰσχύει (prevails) δέησις (the prayer) δικαίου (of a righteous man) ἐνεργουμένη (being made effective).

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righteous man  
availeth much.

5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

5:18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

5:19 Brethren, if any of you do err from the truth and one convert him,

5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.

**17** Ἡλίας (Elijah) ἄνθρωπος (a man) ἦν (was) ὁμοιοπαθῆς (of like nature) ἡμῖν (to us), καὶ (and) προσευχῆ (with fervent prayer) προσηύξατο (he prayed for it) τοῦ (-) μὴ (not) βρέξει (to rain), καὶ (and) οὐκ (not) ἔβρεξεν (it did rain) ἐπὶ (upon) τῆς (the) γῆς (earth) ἑνιαυτοῦς (years) τρεῖς (three) καὶ (and) μῆνας (months) ἕξ (six).

**18** καὶ (And) πάλιν (again) προσηύξατο (he prayed), καὶ (and) ὁ (the) οὐρανός (heaven) ὑέτὸν (rain) ἔδωκεν (gave), καὶ (and) ἡ (the) γῆ (earth) ἐβλάστησεν (produced) τὸν (the) καρπὸν (fruit) αὐτῆς (of it).

**19** Ἀδελφοί (Brothers) μου (of Me), ἐάν (if) τις (anyone) ἐν (among) ὑμῖν (you) πλανηθῆ (might wander) ἀπὸ (from) τῆς (the) ἀληθείας (truth), καὶ (and) ἐπιστρέψῃ (should bring back) τις (someone) αὐτόν (him),

**20** γινωσκέτω\* (let him know) ὅτι (that) ὁ (the one) ἐπιστρέψας (having brought back) ἁμαρτωλὸν (a sinner) ἐκ (from) πλάνης (the error) ὁδοῦ (of the way) αὐτοῦ (of him) σώσει (will save) ψυχὴν (the soul) αὐτοῦ (of him) ἐκ (from) θανάτου (death) καὶ (and) καλύψει (will cover over) πλῆθος (a multitude) ἁμαρτιῶν (of sins).

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